

Zion's Herald.

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THE OUTLOOK.

Emancipation in Brazil is an fait accompli, at last. Begun over twenty years ago when Dom Pedro set free all the government slaves, legislation in this direction has progressed steadily. In 1871 the Rio Branco law was passed, which proclaimed freedom to all children born of slave mothers, and provided for compensation of manumission. Another radical measure was passed in 1885 which emancipated all slaves above sixty years of age, and fixed a sliding scale of valuation, graded according to age, which the government would pay for every slave liberated. It also provided bounties for imported labor. This enactment was expected to bring about abolition in about twelve years. But the importation of 15,000 foreign laborers in the province of San Paulo alone, last summer, led to many wholesale voluntary manumissions by the planters, and frequent stampedes of the slaves themselves have hastened the solution of the problem. The number of slaves affected by the emancipation act is variously estimated at from 600,000 to 1,000,000. The tidings of its consummation telegraphed to Dom Pedro, lying seriously ill at Milan, must have been grateful to him in the extreme. Brazil may well congratulate herself on having passed this grave crisis without a political convulsion.

Popular anxiety as to the fate of the heroic Stanley is becoming intense. The force with which he started from Yambuka Rapids on the Aruwimi in the last week of last June numbered nearly 350 men, with four English assistants. The force was well equipped—adequate to meet any opposition which the natives might feel disposed to offer. He expected to join Emin Bey by the 24 of September. But nothing had been heard of him by the latter as late as Nov. 2, which would have made him then two months overdue. The only tidings which have come from him, so far as the civilized world knows at present, were brought by one of his carriers, who returned to Yambuka, August 12, bringing news up to July 15, when all was well. Many messages may have come to the latter place since then—but to Major Bartlett, whom Stanley left at that point in a fortified camp with 246 men—but they have not been communicated, owing to the remoteness of the station. It is possible that Stanley may have returned to Yambuka, but the most plausible conjecture is that he found it impossible to obtain necessary supplies, and had to defect either to the north or to the south of his proposed route.

Lord Wolseley's disclosures of the unreadiness of England to resist foreign attack, though directly on the line of previous statements by Lord Charles Beresford and others, have succeeded wherein their failed—in provoking an extraordinary appropriation for colonial and home defenses. Gibraltar is to have some new guns. Malta is to be more thoroughly fortified. The Australian fleet is to be greatly strengthened. Various exposed forts and coaling stations are to be put in a condition to resist hostile approach. Measures will also be taken to render the coast line of England impervious to attack. To meet this extra expenditure, the income from the stock owned by the British government in the Suez Canal will be utilized. The "war scare," however, is an unfortunate one for the present administration; for the admission has been practically extorted that Lord Salisbury has been too busy coercing Ireland to attend to one of the gravest duties of government. To have been twenty years in power, and yet to have been so negligent of the defenses of the country as to give occasion to the adjutant general of the army to state publicly that a foreign force of 100,000 men, if properly handled, could capture London and whip England, is to draw upon itself a weight of discredit and opprobrium such as—one would imagine—no ministry could long survive.

The Barcelona Exposition is fairly under way. Leading the van of the great fairs to be held this year and next. Smaller and more local displays are open at Copenhagen, an Anglo-Danish one in Kensington, England, inaugurated by the Prince and Princess of Wales, and an Italian one at Bologna, opened by King Humbert and Queen Margaret. A universal exposition will be ready very soon at Brussels, and another in Australia; while in our own country Cincinnati will have the centennial display for which Congress has provided substantial aid. One can hardly go in any direction nowadays without encountering a fair of some sort.

Think of Mandalay, the capital of the deposed Burmese monarch, Thebaw, being connected with the civilized world by rail, is almost incredible to one who remembers how perilous it was only five short years ago for a white man to venture into the interior of upper Burma; but the rails are laid, and tickets may be bought in Rangoon to-day for Mandalay. Nor is this all. The Burmese capital, by no means the objective point in the enter-

prise. The great iron road is to go on China-ward, to cross the province of Yunnan and tap the waters of the Yangtze, over 2,000 miles from the starting point. The time is opportune. China's conservatism in the matter of railways is fast yielding. Undoubtedly she would prefer this peaceable and profitable invasion of her dominions to the uncomfortable and effective pressure which Great Britain will be sure to exert in case this entrance is refused. To bring Shanghai nineteen days nearer by mail and travel to London than now, is a temptation which that grasping government would not resist.

Chatanooga in 1874, where he rose to a high position as a lawyer and legislator. He is a trustee of Grant Memorial University at Athens, Tenn. As a Sunday-school superintendent, a scholar, and a man of strong convictions, he is a good case.

GENERAL CONFERENCE PROCEEDINGS.

(Condensed from the Daily Christian Advocate.)
TENTH DAY.
Bishop Bowman presided. Rev. E. R. Dille, of California, conducted the devotional exercises.

Dr. J. M. Buckley moved, that "hereafter, if a brother vacates his seat, unless by special privilege, it shall be regarded as a permanent vacation, and the reserve shall be seated until the close of the General Conference." The motion prevailed.

Report No. 11. of the committee on Missions—that the Denmark Mission be permitted to organize as an Annual Conference—was adopted.

Report No. 1. of the same committee, recommending to the General Missionary Committee to form a Malaysian Mission, was adopted.

The committee on the Ecumenical Conference reported as follows:—

The committee, to which was referred the subject of the Ecumenical Conference of Methodists proposed to be held in the United States of America in the year 1891, report that they have conferred with the fraternal delegates from the British Wesleyan Conference, the Irish Wesleyan Conference, the Methodist Church in Canada, and recommend:—

1. The holding of an Ecumenical Conference of Methodists in the United States of America in the year 1891, and the place of the same to be determined by the joint committees of the several Methodist bodies participating, excluding questions of doctrine and polity where material differences exist.
2. That the range of subjects presented for consideration shall be determined by the joint committees of the several Methodist bodies participating, excluding questions of doctrine and polity where material differences exist.
3. That a committee of thirteen be appointed by the bishops, consisting of five ministers, five laymen, and three laywomen, with the committee appointed by other participating bodies, shall arrange the programme of subjects, select speakers, determine the time and place of the meeting, and other matters of conference.
4. That a copy of this action be forwarded to the joint committee of Methodists in Great Britain and Ireland, by the hand of Rev. Charles H. Kelly, D. D., the official delegate to the Ecumenical Conference of the Methodist Church in Canada, by Rev. T. A. Stafford, fraternal delegate to this body, and to all other Methodist bodies.

C. N. Sims, Chairman.

The report was adopted, with the exception of paragraph 2, which was referred back to the committee.

Rev. Dr. Steele, of Louisville, Ky., fraternal delegate from the M. E. Church, South, was introduced. The call of Conferences, for appeals, resolutions, etc., followed. Among the responses was a request for an episcopal residence in the State of Texas; a resolution proposing to confine the Freedmen's Aid work to negro schools and transfer aid for white schools to the Board of Education; one calling for fraternal overtures with the M. E. Church, South, for providing for negro methods in church benevolence; one extending the presiding elder's term to six years; one calling for equal representation of the laity with the ministry in General Conference; and several proposing changes in the Discipline.

Notices were given, the doxology was sung, and the Conference adjourned with the benediction by Bishop Bowman.

ELEVENTH DAY.
Bishop Foster presided. Dr. A. Martin, president of the Ohio Wesleyan University, Indiana, conducted the opening devotional services.

Several reports from the Commissions on Ministerial and Lay Representation appointed by the General Conference of 1884, and from committees of the present session were presented.

The lengthy report of Bishop Taylor, which was the order of the day at 10 o'clock, was listened to with marked interest by a full Conference, and large body of visitors. The Conference, after some discussion, voted to refer a part of this report to the committee on Episcopacy and the balance to the committee on Missions.

The following is an abstract of the Address:—

DEAR FATHERS AND BROTHERS: Forasmuch as the General Conference of 1884 laid upon me the responsibility of episcopal supervision of our organized work in Africa, with unrestricted liberty to open new missions in the regions beyond, as the Lord might lead His servant, it becomes my duty and pleasure to report progress to the great representative body of our church.

The Liberia Conference received me with great cordiality. . . . I have presided at each of the four sessions of the quadrennium, and have visited a majority of the circuits and stations. . . . The productive interests of Liberia are fairly prosperous. . . . The Liberians live pretty comfortably, and dress well on Sunday, but, as a rule, have no spare change for church and school purposes. . . . Monrovia Seminary has had but on its \$1,200 worth of repairs, but the work was stopped for want of funds for its completion. . . . The increase in the membership is 327, with a much greater proportionate increase of faith and holiness, together with a higher standard of public morals in the South, and one or two other localities. . . . The houses of Monrovia six years ago, were, as I was credibly informed, all engaged in the importation and sale of intoxicating liquors; but this has been utterly abandoned by all of the half dozen firms of Liberians, and carried on only by the Dutch and German houses. . . . This change was brought about mainly through the agency of the Ohio Wesleyan University. . . . During our first Conference in Monrovia I preached many times in Sister Mary Smith's native chapel in Kru Town. A few were converted to God and baptized, and named it Hanson Place Methodist Episcopal Church, and a pastor was appointed, though they had no organized church at that time except French, Dutch, and Company. . . . On the first Sabbath after the dedication they put into their pulpit a man fresh from frontier work in California, who preached there daily for two weeks, and God gave them a church of 200 probationers. Its record since is well known. Take Hanson Place Methodist Episcopal Church, with its principles and methods of self-support as a modern sample of self-supporting Methodism, as planted first in England, then in America. . . . When the Methodist Episcopal Church had thus reached the mature age of half a hundred years, she began to give birth to her great benevolent institutions, prominent among which is our glorious Missionary Society. Prior to that event, the planting and development of all her new societies were on the principle of self-support. Subsequently new places were opened, and weak charges assigned to our Missionary Society. These two methods proceed harmoniously in America. Why ignore the first and overtax the second in foreign work?

Our Bengal and South India Conferences are illustrative of this old Gospel method. I said to my East Indian converts from the beginning, that when we shall have utilized their utmost possibilities all available self-supporting resources, and become well

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WEDNESDAY, MAY 23, 1888.

THE GENERAL CONFERENCE OF 1882.

We have before us just now the list of delegates to the General Conference of 1882, which assembled in the old historic Bromfield Street Church, upon which we look from the window of our office, sitting here in our as yet unfamiliar chair. Looking over the list of delegates of the New England Conferences, one is struck by the breadth of the swath cut by the scythe of Time in the comparatively short period of thirty-six years, and also of the stupendous enlargement of the moral and religious field under cultivation. There were then to supervise the entire field but three Bishops—Morris, James and Waugh—-all of whom have passed over. At that session it was decided to strengthen the bench by the addition of three new bishops. In those early days the secular press of the city did not announce weeks before who were probably successful candidates, as is now done, but the general sentiment of the church had much to do with the selection.

There were two men in the Indiana Conference who were prominent candidates with the Western delegates—Matthew Simpson (named standing and in silence), who led the delegation, and Edward R. Ames. The New York men had settled upon Levi Scott, one of the book agents, while the Eastern members had their eyes upon George Webber, of Maine; but, if not approved, then Osman C. Baker, of the Theological School at Concord. George Webber was a man every way fitted for that office. Unfortunately, Webber was appointed to preach in the Hanover Street Church on the Sabbath preceding the election. He knew that he was a candidate for the high position, and as a great number of the delegates crowded into the church to hear him, he being a diffident man, and accustomed to preaching, not reading, made a sad failure, and he was dropped, and Baker was substituted. One well acquainted with him says: "When the election occurred, says one who was present, as the tellers began to announce the result of the ballot, Scott burst into tears and dropped his head upon the pew-rail in front of him; Baker rose up and hurriedly passed into the gallery out of sight; while Ames sat imperturbably listening for the result. But these, too, "all died in faith."

Of the six delegates of the Providence Conference, Abel Stevens, Daniel Wise, and one reserve, Robert Allen, survive; but David Patten, William T. Harlow, Daniel Webb, Erasmus Benton, and one reserve, Bartholomew Othman, have been called from labor to reward. Of the New England Conference two only are yet with us—Miser Raymond and Charles Adams. The others—Charles K. True, Jefferson Haswell, James Porter, Amos Binney, with the two reserves, the unique and wonderful Edward T. Taylor, and the sweet singer, Abraham D. Merrill—will answer never again to the Conference roll-call.

Of the New Hampshire delegation who voted for their favorite Baker, Reuben Dearborn and Elihu Scott are left, while Bishop Baker, Eliza Adams, Elijah Mason, and the reserves, Silas Quimby and Justin Spaulding, for aught we know, may be now watching the proceedings of their successors in New York.

The Vermont Conference had three delegates—Joseph C. Aspinwall, Andes T. Bullard, and Edmund Copeland. The first two "still live," while the last, with the two reserves, John Carrier and Nathan W. Scott, have heard the announcement of their last appointment, "Come up higher."

The Maine Conference sent five delegates, three of whom—Joseph H. Jenne, Charles C. Cone and Stephen Allen—are with us still, the first living in Wisconsin, the last two in Maine. One reserve, Heman Nickerson, is not, for "God has taken him," while Daniel B. Randall "renews his youth like the eagle."

The East Maine Conference sent four delegates—Nathan D. George, who is still pursuing, though faint with years; while William H. Pillsbury has left us recently. Albert Church and Asahel Moore, with the reserves, Daniel Clarke and George Pratt, are with the blessed.

So fall the workmen, but the work goes on, the fields are white, and the sturdy reapers bow to their task.

"A CLEAN MINISTRY."

We confess that we like this phrase, and are gratified that it originated in the Methodist Episcopal Church. We rejoice that our denomination began with such an exalted ideal for its ministry. It has always been the fundamental conception of Methodism that its ministers are called of God, specially and with irresistible constraint, to their peculiar mission. We accept this conviction of the church as sound and Biblical. Paul was called, and he is an ensample to all in this fact. The men who have had fruitage in their ministry in all denominations have been called men.

A man called of God to such a ministry should, therefore, be a holy and "clean man." This last phrase has sprung out of the growing impression that the use of tobacco is a filthy and useless habit. Society at its best in moral culture and refinement, condemns it as vulgar, unchaste and ungentlemanly. The use of tobacco is an acquired habit, involving, also, much expense, and association socially with that which contaminates. Parents intuitively shrink from the formation of the habit by their children. Physicians, eminent in practice, say that it is most harmful to the system. Christian sentiment revolts against it.

Therefore we are not surprised, but gratified, that the sentiment of our Methodism has been lifted so high as to demand that our ministry be entirely free from it. We believe that now every Annual Conference demands imperatively that the young man at the door asking admission in full to the traveling ministry must pledge himself solemnly to abstain from the use of tobacco. This is right, and has the practical grasp of the church to secure a clean ministry.

If such action be necessary in the Annual Conferences, why not with the General Conference? We are so credulous that we do not believe our episcopacy, any of them, are addicted to the tobacco habit. If it appeared to us that a single bishop did clandestinely use tobacco, with the sentiment of the denomination so strongly against it, we confess that our confidence in the sanctity of that man would be shaken. Not that the habit is in itself a sin; but to be the representative of a church so violently opposed to tobacco in spirit and letter, and then to use it, carries an implication that we will not now characterize.

We see, then, no occasion for smile or ridicule from any source when the effort is made by any delegate in General Conference looking to the end that our episcopacy, present and prospective, shall be removed from all taint of suspicion in this matter. If there is unrest and suspicion in the denomination demanding action by the General Conference, such action is right, and let it be taken fearlessly and expressively. Methodism ought to have learned that these moral undercurrents on any reformatory line cannot be suppressed. Checked for a little, they will break out with greater force and pressure.

We should resist the encroachment upon the individual member of our church if the endeavor was made to abridge his personal liberty. But the man called of God to the ministry should cheerfully submit to any constraints, as did Paul, so that no other man in conscience be harmed or offended. We are, therefore, emphatically opposed to the use of tobacco by all our ministry.

1. The example is most tempting and harmful upon the young. The clergy should abstain from all appearance of evil.

2. It carries to the man who uses it a sense of condemnation and personal embarrassment, and therefore chills the ardor of his spiritual life.

3. It is the confession of bondage to a habit, when the minister of all men should witness in his own life the grace of God in Jesus Christ hath set him free.

Therefore we hope that the General Conference will express itself unequivocally on this subject.

FRIVOLOUS CRITICISM.

An editorial in the Boston Herald of the 14th inst. on "Methodists in Conference," contains such inaccurate and unjust criticisms of the Methodist Episcopal Church that a brief rejoinder is demanded. The writer of the article certainly must have been blinded by prejudice, or woefully ignorant of the subject upon which he writes. After confessing that Methodism is an unrivaled missionary organization, he says:

"The danger with the Methodists has been that their feet were too big for their shoes. They were so elated with their numerical conquests that they could not see the weakness of their organization."

Could criticism be more frivolous? Every intelligent observer knows that the differentiating quality in Methodism is the cohesive and aggressive strength of its organization. Elsewhere our flippant critic forgets himself, and compares Methodism to the armies of Napoleon before the fatal contest of Waterloo. Did Napoleon lack in the strategic quality of organization? We accept the simile and suggestion. The Methodist Church is the most perfectly organized church army in the United States, and this is the reason of its unparalleled success. We cannot give time nor space to prove an axiom.

Further, our critic proceeds to point out other weaknesses of the denomination:

"It has no theological system that is worthy of the name."

We opine that if the writer had been fully aware of the reach of that charge, he would never have made it. If that statement be true of Methodism, it is also true of the Protestant Episcopal Church. Our critic does not seem to be cognizant of the fact that our "Articles of Religion," so comprehensively,

were taken by Wesley in a body from the Established Church of England, with the single marked change relative to baptismal regeneration. The writer did not mean in his criticism to put out his own eyes while striking convulsively to hit the pupil of another. We charitably condone the result.

It is a fact acknowledged by all unbiased minds that Methodist theology is leaving all the evangelical churches both in England and America. The historians Green, Lecky and others, the saintly Dean Stanley, and our own discriminating James Freeman Clarke generously concede this fact.

Our censor next affirms of the Methodist Church:

"Its educational instruction is inadequate to the needs of its people."

In other places the intimation is given that the educational influence of Methodism is not in proportion to its numerical strength, and that it has not kept pace in this respect with other religious bodies. In brief, what has been the history of Methodism respecting education? The church was born and cradled in England's greatest university. Its founder was a classical scholar of eminent ability, who established schools for the training of his preachers, who required the utmost diligence in intellectual studies, who was among the first to endorse and apply the Sunday-school movement. Francis Asbury, the pioneer bishop of America, among his first heroic works founded a college for the denomination. The Methodist Episcopal Church alone, as one part of American Methodism, has to-day 12 theological seminaries, 54 colleges, 120 seminaries and academies, with buildings, endowments, and other property amounting to \$25,000,000. No more need be written on that line.

But the most frivolous indictment is the last:

"It has never learned how to help the social development of the community, and it is slow to see what are its opportunities in the social regeneration of the masses of the people."

In reading this, one hardly knows whether to be amused or indignant. It almost takes away the breath of a genuine Methodist. Never helped the social development of the community! Has our critic "eaten of the insane root which takes the reason prisoner?"

We have just broken the wrapper of the Christian Register, so discriminative and fair even with those who hold a different faith, and our eye falls upon these words (the italics are ours), with which we dismiss our frivolous critic:

"The address of the Methodist bishops to the General Convention is an earnest document. While it naturally deals with questions of polity and administration, it does not fail to exhibit that deep interest in moral questions which has always characterized the Methodist Church. Against intemperance, polygamy, looseness on the subject of divorce, gambling, perjury, and licentiousness, it utters its protest with no uncertain sound. The spectacle of such a large body of ministers and laymen, representing one of the greatest religious denominations in the country, earnestly addressing their attention to the evils which afflict the land and the dangers which threaten society, revives our faith in the humane and practical mission of Christianity which the Methodist Church has done so much to sustain."

EDITORIAL NOTES.

Rev. Nehemiah Boynton. We congratulate the Christian ministry of Boston upon the acquisition to their number of Rev. Nehemiah Boynton, now the pastor of the Union Congregational Church. We attended his installation, as we desired to look the man in the face with whom we had been so favorably impressed by the account of his work in his pastorate. We believe he is needed in this city, and will be felt great good in his ministry, from a single act that strongly awakened our admiration when related to us. On a certain Sabbath, not years ago, a man, comfortably and cleanly clad, but whose clothing excited indignance rather than wealth, came to be seated in the pew of one of the most wealthy attendants of the church. When this pewholder came to the sanctuary, he fastened his withering and indignant eye upon the stranger, standing meantime in the aisle as if waiting impatiently and scornfully for the intruder to make his exit. The poor man at last took in the situation, rose from his seat, and retired from the church. Dives then dropped into his cushioned and luxurious seat with relief and satisfaction. Mr. Boynton had witnessed the whole disgraceful and unchristian proceeding from his pulpit; his soul was righteously indignant; he had the divine courage of his convictions. When he came to the sermon, he noticed the carefully-prepared manuscript, he turned to St. James Epistle, second chapter, and read these verses as his text: "If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that wears the gold clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool, are ye not partial in yourselves, and are become judges of evil thoughts?" Then he preached as John the Baptist would have preached under such provocation, delivering his soul as God inspired him without fear or hope of reward. Such is the mettle of the modest but aggressive man of God now installed over the Union Congregational Church. In the last session of the church at Haverhill in the cause of temperance at the polls, this man for weeks gave himself untidily and with rare heroism to carry the city for no-lance. We congratulate the church that has secured him, the ministry who are to co-work with him, and the cause of Christ and good morals generally, that we are to be laborers together in the Lord. In the name of the Methodism of the city, we extend a most fraternal and glad welcome.

Is This the Way It Is Done?

The Independent has a leading editorial in its issue of May 30 "The Gifts of Christ—Rest," in which the main lines of the article and all that give it significance are taken from a sermon printed in a recent issue of the Methodist Times, by Rev. Mark Gay Fearn on the subject of "Rest." There is not a word of acknowledgment of the source from which the leading thoughts are drawn. We are still in the novitiate so much as to be surprised to wonder and inquire if this is the way religious journals of such pretense of ability in the editorial department do their work.

The Largest Sunday-school in New England.

We called, in a recent issue, for a declaration from all Methodist Sunday-schools in New England that had a total of more than 600 scholars—the number enrolled at the Methodist church at Malden. From Trinity Church, Providence, comes an overwhelming response. We rejoice in such signal success. Let us hear from others, even if they cannot compete with "Trinity."

"The list of our Sunday-school is carefully pruned every quarter. We celebrated our jubilee for 1,000 members last December, and have now enrolled 1,070. If we reach 1,100 by June 1, as we expect to, I will let you know. I think ours is the largest school in New England; and if I have been rightly informed, there are only fourteen in Methodism which have as many as we. We have an ambition not only to be first in numbers, but also in favor of national arbitration, would be far to insure national unity and peace, not simply between England and America, but throughout the civilized world."

The scene presented by the General Conference when in session is a magnificent one. The immense assembly-room—with its five richly-ornamented galleries, brilliantly lighted, the Conference itself presenting a rare collection of marked men, and the attendant audience forming "a great cloud of witnesses" looking down upon them—affords a sublime spectacle. In no preceding sessions of the body have the arrangements been of such a generous and striking character.

The supper of the New York branch of the Union Wesleyan University alumni, and members of the General Conference, brought about fifty together, including President C. H. Payne and Prof. Merriock and Whitlock. Drs. O. A. Brown, president, and Howard Henderson, vice-president, made addresses, and also Drs. Martin, King, Moore, Belt, Mendenhall, Milley, Kynett, McCabe, and Mr. De Camp. It was a very enjoyable affair.

It is not surprising that the secular press of New York city speaks in warm terms of the forensic ability of the members of the General Conference. Very few public bodies, certainly, not the United States Congress, present such a high array of debaters. The immense audience-room requires a distinct and loud utterance, and a large number of the speakers fill the ample spaces with their fair and sonorous voices. The Bishops are rare presiding officers. From long experience their decisions are promptly and clearly made. It is striking to see how readily, even in hours of great excitement and eagerness to secure a bearing, they manage to bring the house to a close, and upon their feet at once, to perfect order.

The discussion of the report of the committee appointed by the last General Conference to consider the question of the reorganization and consolidation of our great churches, was a very animated and able one. The possible danger of any radical change, and the call for a division between the home and the foreign work, as well as the limitation of the number of the benevolent contributions during the year, were presented with great fulness, and often with a moving eloquence. Dr. Thoburn held the eager attention of the body as he presented the report of the committee, and the hour for more pronounced measures to meet the necessities of the home work in our cities and frontier States, and also of the greatly-expanded and ever-enlarging foreign field.

It is idle to speculate upon possible candidates for the important church offices. States are every day constructed and then broken. It is never true that "doubtful things are never uncertain." This is, at least, perfectly evident, that there will be many more disappointed, than appointed, men. It is certainly to be hoped that only the men themselves will be disappointed, and not the church.

Rev. Mr. Kelly, the eloquent Wesleyan delegate, said, humorously, in his very apt address, that he had already discovered that an Englishman had very much to learn in coming to the United States, and very much also to unlearn; and he thought, by certain letters from Americans in England which he had read, the same remark was true of us.

Dr. McCabe brought a smile upon the faces of the members of the Conference as he opened a short speech by saying he hoped "the pressing need of the Methodist Episcopal Church at this hour was more collections!"

The proposal of the resolution of Rev. Dr. Wm. H. Hunter on Monday, the 14th, that in the election of bishops the balloting should be for one candidate at a time, brought out one of the spiciest and most exciting debates of the session thus far. Intimations of combinations to secure elections, were freely made and denied. Many plain words were spoken, but the best of temper was preserved. The object of the resolution was, doubtless, partially gained, although it failed of passage.

A large company of the members of the New England Conferences visited New York last week, driven by the announcement that the election of bishops and other General Conference officers would take place on Thursday, the 17th. They met, however, when they reached the city, with the report of the committee on the Episcopacy, postponing the elections until Tuesday of the present week; which report was accepted.

At the prohibition rally in the Metropolitan Opera House Monday evening, Rev. Dr. Hamilton of Boston said that enough money was spent in this country annually for liquor to erect such an edifice as the Metropolitan in every city of the United States containing over 10,000 inhabitants. "The prohibitionist doesn't own this house," said the speaker, "but they will own as good as this some day."

"Yes, the White House," shouted a zealous auditor.

The evening (Monday, the 15th) devoted

to the reception of the letters from the English Wesleyan and Irish Conferences called out a large audience in the Opera House. Bishop Bowman presided. Prof. Little, of Syracuse, read the extended and very interesting fraternal communication from our Wesleyan brethren, and introduced, in an appropriate short speech, Rev. Charles H. Kelly, the British delegate—a fine-looking, representative Englishman, with full face and side whiskers, tall, well-formed, in ecclesiastical dress, with a good voice and distinct utterance. His speech was listened to with great interest, and was constantly enlivened by chaste humor and sharp wit. His allusion to the honored dead of our church during the last quadrennial, especially to Bishop Simpson, was eminently tender and eloquent. He held the unwearied attention of his audience from first to last. Rev. D. H. Moore read the letter from the Irish Conference, and Rev. James Bentley of Cornwall presented a fine presentation of a particularly eloquent introductory address in behalf of Rev. J. Wesley Guard, paying a very high and deserved tribute to the memory of his brother, the late Thomas Guard, who was eminently popular as a preacher in San Francisco. Mr. Guard is a slight man, of priestly dress and appearance, looking much younger than his many years of ministerial experience would suggest. He was without a hair on his youthful physical form had long been his emblem. From his first appointment, bearing a message from his senior colleague on the circuit to the family of two elderly ladies: "Are you," said one of them, "the boy sent to take the place of a man?" Mr. Guard has not the flowing and overwhelming eloquence of his late lamented brother, but with characteristic Irish wit, fine temper, and much action, he held at a late hour the appreciative attention of the audience.

On Wednesday, the 16th, a very impressive memorial service for the honored dead, of members and officers of the previous General Conference, was held as a part of the regular session. A large outside audience was present. The papers read were of a high order. Dr. Jacob Todd gave a magnificent portrait of Bishop Simpson. The whole audience was bathed in tears during the reading of the sketch of Bishop Wiley, by Dr. I. W. Joyce. Prof. Whitlock had a remarkably discriminating estimate of the character of Bishop Harris. Dr. Joseph Fullman paid a noble and a notable tribute to the memory of Dr. Curry. Rev. E. W. S. Hammond, of the Lexington Conference, happily embodied, in fitting sentences, the life and labors of his friend, Dr. Marshall W. Taylor. Dr. Buckley's memorial of Dr. Whedon was worthy of its peerless subject. It was chaste in style, amply appreciative, and admirable in analysis. The late esteemed and greatly lamented President Farnsworth, of California, so well-known and esteemed in New England, received an affectionate and worthy tribute to his many and commanding excellences. It was once well remarked by one of our most thoughtful men, that a church must be very rich in her ministry to be able to bury so many men, of such exalted talent, without being seriously affected by the loss. The prayer of Bishop Fossey at the opening of the memorial service was not the least memorable incident of the occasion.

The Christian Register has a word for the women of Methodism and another for the general one:

"What would the Methodist Church be without its women? A very slow creaking piece of ecclesiastical machinery, an engine without fuel or steam, a mill without a grist. Women have had bold and strong advocates (not the Christian Advocate, which is about fifty years behind the times)."

Rev. C. W. Gallagher, D. D., presiding over the New Bedford District, delivered an able and able discussion in the Conference hall in the matter of the eligibility of non-resident lay delegates.

Rev. S. F. Upham, D. D., received the deserved compliment of election as chairman of the committee on Judiciary.

Dr. H. H. Moore, in a speech, by a *loquax* tongue, referring to Bishop Taylor, styled him General Taylor, and the house responded with loud applause and shouts. He is indeed a general in the church militia.

A very full and able discussion was held on Friday morning upon the establishment of an order of deacons in the church. The plan will be examined with great interest by our churches, and its practical institution will open a wide and important field for Christian activity before the women of the church.

Nothing wakes up the wonderful forensic power of the General Conference like some phase of the Bishop question. On Thursday morning a large portion of the session was devoted to that question. Though the Unitarians can hardly be called an important and influential sect in India, they certainly occupy a very conspicuous position among 250,000,000 people. From a statistical point of view the Unitarians of India appear to be Trinitarians.

Rev. W. O. Pierce, D. D., of the Methodist Pulpit and Press, is obliged on account of impaired health to retire from the position which he has held as managing editor of that publication. We trust that the much-needed rest will restore our esteemed colleague to wonted vigor and health. We are promised a contribution from his pen so soon as he is able.

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Rev. Wm. McNelly has connected himself with the Primitive Methodist Church, and is stationed at Girardville, Pa. We trust that this earnest brother will find the congenial freedom in church relations which he seeks in the change which he has made. We always considered him a sincere and laborious minister. We certainly wish him large success in his new relations.

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Certain signs are apparent that one month of this kind of life is all some preachers can stand without utter demoralization. One prominent editor was overheard saying, "I don't care a continental!" while another, of some unbecoming celebration, fished up from his youthful memories as big an oath as "By Jimminy!"

A man who does as much good, and so intelligently, as Rev. John F. Goucher, of Baltimore, might fairly and to the profit of all take some of the time so ruthlessly wasted by "the talkers." We have not seen him once on his feet, and do not remember any report of any talk by him. He is one who says little, and does great things.

We learn that Bishop Nindé, though apparently well recovered from his long illness (and he does look well), is not regarded as strong by his physicians, and is really not fit for any hard work, being liable at any time to a return of his malady. We hope it is not true. We can hardly afford to lose this saintly-spirited leader from our Israel's front ranks of active service.

One of the marked faces on the platform is the dark-bred one of Dennis Osborne. If he would, how many a thrilling tale he might unfold!

One thing Dr. Steele (fraternal delegate from the M. E. Church, South), in his inimitable address, failed to tell us, was whether the South purpose to have a free ballot for black and white, and a full count of all votes cast and no more.

BRIEFLETS.

Dr. D. C. Kelly, missionary treasurer of the Church South, who defended Emma Abbott and theatre-going during the sermon of Rev. Mr. Chandler, of Nashville, Tenn., has, under the pressure of adverse public sentiment, resigned his office.

We call the particular attention of our readers to the article on our second page from Rev. J. M. Williams, Ph. D., on the "Enforcement of Law at Manchester, N. H." We requested the article, in the hope that the knowledge of the excellent results achieved would inspire similar action in many other cities and towns.

Revs. L. B. Bates, D. D., J. H. Mansfield, D. D., W. P. Odell and Joshua Gill contemplate a tour to Palestine in September or October, to be absent four months. There will be opportunity for any other brethren in the ministry to join this circle if they desire so to do.

We are glad to know that the methods in use to suppress the sale of liquor at Concord and Manchester, N. H., have been tested with success at Plymouth in the same State. Rev. Thomas Tyrre has been put himself at the head of the movement, and now the weekly paper reports a "drouth" in the intoxicants in that beautiful town. What is needed in New Hampshire is not more law, but the wise and determined purpose to execute the present laws.

Rev. Walter J. Yates, of Chatham, issues an attractive church paper—the *Methodist Herald*. As an editor he has the advantage of most of us, for he can write his own poetry as well as his editorials.

The Saviour felt constrained to say, as He mingled with the people in that long ago, because of the practice of apprehending sorrow, calamity, difficulties, "Sufficient unto the day is the evil thereof." Every pastor knows that he is called more to avert troubles than never come to help bear such as are imposed. The *Harvard Religious Herald* utters a great truism in peculiar metaphor when it declares that:

"One of the worst hindrances to church growth is the habit that some of the members have of always borrowing trouble and paying a high rate of interest."

Here is a very happy instance of the mingling of important data with a pungent witicism:

"The religious statistics contained in latest census reports of India inform us that there are over 40,000,000 Mohammedans and 30,000,000 Christians. The latter, however, are called hardly by a name, and an important and influential sect in India, they certainly occupy a very conspicuous position among 250,000,000 people. From a statistical point of view the Unitarians of India appear to be Trinitarians."

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The Family.

SONNETS.

BY REV. ARTHUR J. LOCKHART.

Lessons From Lilies.

What gospel, O ye lilies of the field!
Preach ye to souls devout?—what meanings lie
Writ in the trustful violet's open eye?
"Dear sun!" they say, "we have our lamp, our
shield,
Our cherisher, to whom our sweets we yield,
The weaver of our robes of various dye;
The maternal soil doth nourish us, concealed
Mid its warm grasses; we need never fear,
Nor lack, nor hunger; we are undimmed,
Patient, encouraging, and ever near."
Why should we dread the frost, that makes leaves
ere?

O troubled lingers in this peaceful glade!
We have th' overbrooding Love to make us cheer,
We have Omnipotence to be our aid."
II.
Weeping.
Weep'st thou as hopeless—in the grave so dread?
One, in the early morning, left the cave,
Clean-hewn within the rock, which was his grave,
And shone on high—the living from the dead!
Weep not, O heart! or 'er any earthly bed
One tear of hopeless grief; but trust, and raise
Thine eyes up from the sod, and go thy ways,
But first the mournful spot with flowers bespread;
Fill up with prayers and duties darksome days;
And trust thy God to show thee, through the gloom,
A path that opens out beyond the tomb,
Where sigh and sob are drowned in ceaseless praise.
Count not thine own a hard or hopeless lot;
Weep—but an unbelieving fear weep not!

MY SILENT CHILD.

She is my only girl;
I asked for her as some most precious thing;
For all unfledged was Love's jeweled ring;
Till set with life's soft glow, she came to me,
The shade that time brought forth I could not see;
How pure, how perfect seemed the gift to me!

Full many a soft word
I used to sing unto that tender ear,
And suffered not the slightest whisper near,
Lest she might wake too soon;
And hushed her brothers' laughter while she lay;
Ah, needless care! I might have let them play!

'Twas long ere I believed
That this one daughter might not speak to me;
Waited and watched, God knows how patiently,
How willingly deceived.
Vain Love was on the untiring nurse of Faith,
And tended Hope until its starry death.

Oh, if she could but hear
For one short hour, till her tongue might reach
To call me mother, in the broken speech
That thrills the mother's ear!
Alas! those sealed lips never may be stirred
To the deep music of that lovely word.

My heart it sorely tries
To see her kneel, with such a reverent air,
Beside her brothers' feet, their evening prayer,
Or lift those earnest eyes
To watch our joys, as though our words she knew,
Then move her own as she were speaking too.

I've watched her looking up
To the bright wonder of a sunset sky,
With such a depth of meaning in her eye
That I could almost hear
The struggling soul would burst its binding cords,
And the long pent-up thoughts flow forth in words.

Her face is very fair,
Her blue eyes beautiful, of sweet mould;
The soft white brow o'er which in waves of gold
Ripples her shining hair;
Alas! this lovely temple closed must be,
For He who made it keeps the master key.

GOD'S MAYTIME.

BY MRS. S. ROSALIE HILL.

We heard shrill bird-calls from the frosty air,
Low, cooing tones at eventide;
Some days, it's true, were warm and sweet and fair,
And then great clouds did blue skies hide.

What made bird-heart full of assuring faith,
Led it to seek our northern clime,
Singing as though a rainbow arched its path,
And flowers bloomed in glad Maytime?

It, seeking flowers over earth and skies,
Fared forth on swiftly-beaten wing,
For it chide days and storms held must surprise,
Because it trusted heart of spring.

O doubting soul, God's Maytime waits for thee some-
where!
Why shouldst thou doubt His precious Word?
His heart beats with a warmer love than spring days
fair;
Is thy faith less than that of bird?

THOUGHTS FOR THE THOUGHTFUL.

"Thy word is a lamp unto my feet," said
the Psalmist of old. You want a lamp to
burn as brightly as possible. You trim the
wick; you wash, dry and polish the glass
chimney; you keep the shade clean. Let the
dust gather and the smoke make its sooty de-
posit, and the wick become crisp and
black, and the light upon the open page
is flickering and weak. The lamp is your
friend, but you must take good care of it. It
will treat you as you treat it. The figure may
be homely, but it is true. What the Bible
brings to you will depend in large measure
upon what you bring to it. You may have a
crumb, or a loaf, or a granary full to burst-
ing, just as you choose. There is gold on its
surface, there are jewels in its mines, there
are royal pearls in its depths. All are not
equally equipped for its study; but every one
of us can do his utmost in its patient, loving
study, and no labor will bring a surer or a
richer reward.—Dr. A. J. F. Behrends.

The soul alone, like a neglected harp,
Grows out of tune, and needs a divine;
Dwell Thou within it, tune and touch the chords,
Till every note and string shall answer Thine.
Abide in me! there have been moments pure,
When I have seen Thy face and felt Thy power;
Then evil lusts thy passion, hushed,
Own'd the divine enchantment of the hour.
These were but seasons beautiful and rare;
Abide in me, and they shall ever be!
Fulfill at once Thy precept and my prayer,
Come and abide in me and I in Thee.
—Harriet Beecher Stowe.

There are several practical lessons in spiri-
tual growth to be learned from the lilies. The
first one is that the flower grows by the action
of the vital principle within it. A bit of white
marble is the same thing to-day that it was a
century ago; there is no life there. But there
is a subtle, mysterious agent or principle in
the lily, which slowly lifts it from the earth,
and expands into an exquisite cup of white
and gold. Life is never self-produced. The
first lily was created by God; all the rest have
been its propagated successors. Spiritual life
is never self-originated. It begins with the
entrance of the Lord Jesus Christ into a con-
verted soul; that is regeneration. He that
hath the Son of God, hath life. Paul meant
just this when he said, "I live, yet not I; it is
Christ that liveth in me." This is a profound
mystery; but there is not a true Christian
the face of the globe but has a certain meas-
ure of the Lord Jesus in his inmost soul. Our
only anxiety need be whether we really have
Christ within us; but if sure of that, then we
may dismiss anxiety just as the lilies do, and
grow just as they grow, without any worry.
Some Christians distress themselves needlessly.
We are not required to furnish the growing
power; the Spirit of Christ furnishes that.

The mariner is not required to furnish the
wind; he has but to set his sails to the breeze,
and his ship swims onward. Faith is receiv-
ing the Christ-life into the soul; while that di-
vine life is there, growth may go forward.
Precisely this did the Master teach, when He
said: "If ye abide in Me and I in you, ye shall
bear much fruit."—Dr. Theodore Cuyler.

Wisdom, talents, friends, houses, lands,
revenues, without Christ amount to nothing;
they are but clippers, without a figure. It is
said of the believer that "having nothing, he
possesses all things," because, although he
really has nothing in the world, yet having
Christ, he has all things; and so it may be
truly said that the man who is an unbeliever,
though he possessed all things, being without
Christ, has nothing. As an old writer re-
marks, "All good things in the world are but
shadows of what is in Christ." Outward
riches are but a shadow of the unsearchable
riches of Christ; outward life is but a shadow
of Him who is the way, the truth, and the
life; outward freedom is but a shadow of His
liberty with which the sons of God are
blessed in Christ. The sun in the firmament
is but a shadow of the Sun of Righteousness
and of His glory; the flowers which beautify
the earth are but shadows of His beauty,
who is the Rose of Sharon and the Lily of the
valley; rivers and fountains are but shadows
of His fulness, who is the Fountain of living
waters; not a fountain closed, but a fountain
opened to all, and plants and trees are but
shadows of the verdure of Him who is "the
Plant of renown," the Tree of Life in the Pa-
radise of God. All things that have any ex-
cellence in them are but shadows of Him in
whom all excellences centre. All the stars of
heaven are but shadows of His glory, who is
the "bright and morning star." And it is to
this fulness of every needed thing, which
believers find in Christ, that St. Paul refers,
when he says, "Ye are complete in Him."
The covetousness of the world is but a shadow
of the believer with all that his necessities
can demand in time, and all that his hopes
can embrace in eternity. So that in the fullest,
freest, broadest sense, he can lay his hand
upon this covenant and say, "This is all my
salvation."—Rev. Richard Newton, D.D.,
in "The Heath in the Wilderness."

SUCH AS SHE HAD.

BY MRS. JULIA A. TIERRELL.

"BUT I haven't anything to give, and papa
is so pressed for money just now, I
dislike asking him."

The speaker did not look poverty-stricken.
Her air of good-breeding and her stylish cos-
tume bespoke the higher walks of life.

Mrs. Harwood laughed pleasantly.
"My dear Agatha, it isn't money I want.
Silver and gold are well enough in their way,
but don't you remember how much good
Peter, I believe it was, did with such as he
had? You have a wide influence, and that's
just what I want. You don't understand?
Well, we are trying to fit up rooms for the
young working-women of our village—a
place where the mill girls and shop girls can
meet, and play games, and read, and enjoy an
occasional concert, or drama of their own
acting. They are exposed to so many tempta-
tions. I think it a Christian duty to provide
something as a sort of safeguard. Subscriptions?
Yes, we have obtained a number. Now, it is
the young we want to interest in the matter,
and I'm planning a sort of entertainment
which shall give pleasure and profit—pleasure
to them, and profit to us."

"An entertainment for the working girls?
How nice! Yes, indeed, I'll help all I can."
Agatha Emmons' tones expressed genuine
delight.

"Oh, dear, no! We must set the tickets
high and make it very select, in order to in-
sure success. If the—if everybody came,
it would drive away all the young people of
our set."

"My aunt has a picture in her parlor which
cost a large sum. It represents a ragged, bare-
foot girl. She would no more admit the origi-
nal of that picture than she would a leper.
There's nothing like artistic benevolence."

It was young Dr. Vaughn who spoke. Be-
yond the usual common-place remarks he had
not joined in the conversation since the caller's
entrance.

Mrs. Harwood flushed; but this, her favor-
ite nephew and guest, had always been allowed
freedom of speech. She continued without
heeding the interruption:—

"It will do them more good in the end,
don't you see? Rich people can pay more to
help along the cause. Now as to the kind.
Some want dancing?"

"Dancing? Why, I thought—"
"You are right, my dear. Our church dis-
approves of dancing, so that is out of the
question, but I think, with your help, we can
contrive something quite as lively and attrac-
tive. Something must be done to draw the
young."

Dr. Vaughn looked quizzical.
"Miss Emmons, when you were at the
mountains, did you encounter that driver who
would guide his horses close to the precipice?
Isn't it charming consistency on the part of
church members to raise money for missions
by entertainments which no heathen would
attend? To bring the matter home, Auntie
wants to give our young folks a taste of wicked-
ness to help raise the working-girls above
the same sort of thing, without the tinsel.
In common parlance, it's robbing Peter to pay
Paul."

Agatha was somewhat bewildered. She
knew Dr. Vaughn professed skepticism in re-
ligious matters. She knew, also, that Mrs.
Harwood was an acknowledged leader in
church enterprises, and yet his lightly-spoken
words carried a conviction that his aunt's
frowns could not remove.

"I will think the matter over and report
later," she said to that lady; and then the talk
drifted into other channels.

It was nearly six o'clock when she started
for home. Passing the great mills, she noted
the laborers surging out, their day's work
completed. It was no new sight. Yesterday
she would have passed on unheeding. Now
she walked more slowly. These people were
no longer "hands," representing so many
hours of labor or so many pieces of cloth, but
individuals with as diverse characters and
tastes as her own associates.

Two girls behind her were laughing and
talking in loud tones, trying to attract the
attention of a young man on the other side of
the street. With a sudden impulse, Agatha
turned.

"Good-evening, girls. Pleasant weather."
One giggled. The other replied, "Pleasant
enough," while both stared.

It was hard for Agatha with her well-meant
effort to be received as an intruder. But,
though young in the Christian life, she was
desirous of improving opportunities for use-

fulness, and who could tell but this was one.
"How is work now?" she persevered.
"About as usual."
If there is anything the average American
girl dislikes, it is being patronized. These
girls suspected the aristocratic Miss Emmons.
Every movement said, "I'm as good as you."
Agatha sighed. There must be some way
of reaching them.

"I'm going to have a little company Friday
evening, only a few friends, you know, and I
want you two. You'll come, won't you?"
It was the first time she had thought of the
company, but she was growing desperate.
The girls looked surprised. There was no
more giggling. In a dazed sort of way they
gave the required promise, turned a convenient
corner, and were gone.

What had she done? Made an engagement
with two mill girls to spend an evening at her
home! And why not? she asked herself; then
smiled, imagining Ethel Harwood's horrified
looks when she heard of it. "A little com-
pany." That meant more than two. It was
now Tuesday. Invitations could not be de-
clined. But whom should she invite? Not
factory girls alone. These two, already sus-
picious of her motives, would be quick to no-
tice such an arrangement. No, she would ask
a dozen of her own friends, young ladies and
gentlemen, including Ethel and Dr. Vaughn.

With her, will was to do. Before she
slept that night, the dainty notes were on
their way.

Friday evening came, and with it nearly all
the invited ones. Mattie Drew and Sara
Gardner were shy at first, but Agatha greeted
them so cordially and chatted so familiarly,
they soon felt at home. Not even when they
overheard Ethel Harwood remark, "If she
had known everybody was to be there, she
would have had a headache," did they regret
coming. It was as the hostess had desired—
a social gathering. There were music and re-
freshments and choice readings, besides any
number of engravings, photographs and the
like, that all might enjoy.

"Singing something we all know," was the re-
quest when it came time for departure, and
they gathered about the piano and sang,
while Agatha struck the chords,—
"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky."

"As good as a prayer-meeting," Ethel
whispered ironically. Tears were in Agatha's
eyes. Two girls from among the hundreds of
their town would probably seem as nothing
to Mrs. Harwood, but how many times the
minister had said, "Jesus Christ came to save
you personally just as much as if there were
no one else in the world," and who could es-
timate the worth of two immortal souls, even
the souls of working girls?

"A charge to keep I have," she softly re-
peated to herself as she helped the girls adjust
their wraps.

Next Sabbath Agatha's aristocratic friends
were shocked to see her escort into church
two girls certainly not of their "set." More
than this, the same girls attended Sunday-
school and sat beside Agatha. Not that work-
ing-girls were unknown in that church and
Sunday-school. There were pews set apart,
and classes organized, with a special view
to their accommodation, but to bring them
into such prominence—it was mixing up
things too much, as some one said.

"I shall expect to hear of Agatha in India
next," remarked Ethel that afternoon; and
when Dr. Vaughn gravely responded, "She
is certainly doing missionary work for the
heaven here," she never dreamed that by
"the heaven" he meant heaven.

All the young women of that town were
not like Ethel, however. Mrs. Harwood had
been right in supposing Agatha exerted a
wide influence. It became apparent in the
social gatherings of young people. Other
working-girls were invited. Other hearts felt
the blessing of giving and receiving; and
where one longed for the select party of the
past, twenty rejoiced in the new order of
things, finding that Burns possessed the right
idea when he wrote, "A man's a man for a
't'."

Of course not every one of these new
acquaintances proved desirable; neither was
every one of the select circle desirable.

As the winter passed, a deep religious inter-
est prevailed in the church. God, who is no
respector of persons, moved upon the hearts
of old and young, rich and poor. Agatha
prayed as never before. Those two souls
committed to her charge, as it seemed, had
not yet been saved. They had become more
thoughtful, studious in a measure, refined
even—how could it be otherwise with Agatha
for a friend?—but they were still un-
saved. And sometimes, as she prayed for
them, she would almost unconsciously add a
petition that the brilliant, skeptical young
physician, whom she frequently met, might
be brought to the light.

One evening—and she never forgot that
time—there had been a meeting of even
more than usual solemnity. Mattie and Sara
sat directly before her. The speaker, at its
close, urged the importance of listening to
the Spirit's call. What a contrast was Mat-
tie's pale, determined face and Sara's trem-
bling form to the frivolous girls of a few
months before! Laying a hand on the shoul-
der of each, she whispered, "Shall he plead
in vain?" and with one impulse they arose,
saying, "Pray for me."

But hark! Another voice behind her in the
same words. She need not turn. She recog-
nized the firm, manly tones as those of Dr.
Vaughn.

And this was the evening of Mrs. Harwood's
entertainment! Agatha had not supposed the
young doctor would leave so pleasurable a
scene for a prayer-meeting. Mrs. Harwood
herself had been so busy with preparations
she could not attend. Agatha recalled with
shame the struggle it had cost to refuse her
aid when it was first asked. Her faith these
weeks had been so faint, so small; and now
the reward how glorious!

Not long after, there was an opening of the
Working Girls' Home. Mrs. Harwood and
other ladies and gentlemen who had been ac-
tive in the work, were there. They inspected
the reading-room and the music-room and the
play-room with approval. Speeches were
made by those who felt they had performed a
praiseworthy deed. And yet, in some way,
the whole affair seemed like Shakespeare's
Hamlet with Hamlet left out, for out of all
the hundreds of working-girls employed in
the town, only about a score were present.
Perhaps the next night would bring more.

Mrs. Harwood thought, but the next night

and the next passed, and the number dimi-
nished rather than increased.

In her perplexity she called Agatha to her
aid, who this time did not refuse.

"I'm sure I don't know the reason," said
the girl, "but I'll try to find out. The best
way will be to ask some of the working-girls
themselves."

If Mrs. Harwood could have overheard a
subsequent conversation on the subject, she
would perhaps have plumed herself less about
her broad philanthropy. Possibly she might
have only been confirmed in her opinion con-
cerning "the ingratitude of the lower
classes."

"There are several reasons for the failure,"
observed Mattie. "In the first place,
the name is enough to kill it. 'Working Girls'
Home! Who do you suppose would have the
courage to label herself one of that class?
But, for that matter, I can't see why you, Miss
Emmons, are not a working-girl as much as
any one. Not the same kind of work, but
everybody ought to be doing something. Oh,
every reason is the cold atmosphere. Oh, yes,
I know it's heated by steam, but for all that
you are surrounded by rules and regulations
enough to freeze anybody. Home is a queer
name for the place. And look at the manag-
ers! I used to attend the same school with
Ethel Harwood—was above her in our classes
—but she doesn't recognize me at all when
we meet now. Then the girls they are most
anxious to reach are the sort of wild ones. I
tell you they can find what they call more fun
somewhere else. I raise their tastes? Just
look here, Miss Emmons, I've been reading the
Bible some lately. Do you suppose Peter
would have cured that lame man if he reached
out a stick with his kid glove, and told him to
get up? No; after he had said, 'Such as I
have give I unto thee,' he took him by the
right hand and lifted him up. Mrs. Harwood
put her own daughter in the place of one of
us awhile. You wouldn't have any trouble in
filling those rooms."

And I am not sure but Agatha will yet have
an opportunity of testing the truth of the
closing statement.

This is not a love story, and yet I may men-
tion what you have long since suspected. Dr.
Vaughn has persuaded Agatha Emmons that
she will find increased facilities for usefulness
in a home of her own, and with so able an as-
sistant as himself.

Niantic, Conn.

DEACONESSES IN THE METHODIST
CHURCH.

THERE is one department of woman's
work in our German and Swiss Confer-
ences that is profoundly interesting, and
would be an invaluable auxiliary in our home
church. This is the institution of deaconesses.
The marvelous success of the work at Kaiser-
werth, begun by Pastor Fliedner, of the State
Church, was a constant reminder of the effi-
ciency of woman's service in caring for the
sick, making homes for orphans, obtaining
work for discharged prisoners, and generally
supplementing the pastor's office in protecting
and aiding all social wants.

Kaiserwerth has become a great system of
institutions, scattered in far distant lands,
numbering over six thousand deaconesses,
living under its rules, and performing the du-
ties of its order. Our work has no such di-
mensions. Like Kaiserwerth itself, it had a
modest beginning. The members of the Con-
ference were not at first unanimous as to the
propriety of burdening the church with the
care of the institution. So for a time the sis-
ters appointed as deaconesses labored without
recognition from Conference.

Finally some of the preachers came together
in consultation, and determined to assume the
work as a society, only asking the Conference
to give them friendly recognition. From this
time the order of deaconesses has been fully
established, and yearly grows in importance.
The deaconesses began their work in Swit-
zerland, in St. Gall, July, 1856. They were
most favorably received; the demand for their
services, especially as nurses, has constantly
exceeded their ability to meet it. In Zurich
the deaconesses have had a home for some
months only but they are constantly busy,
and twice the number could find places ready
to be filled. None are admitted as sisters who
have not given witness of a truly converted
nature, and who have not a distinct call, or
impulse of devotion to this work. It is pleas-
ant to see the cheery-faced women going about
in plain, black dresses and neat white caps.
Their simple, somewhat conventual, dress is
an advantage. If it sets them apart, as it
does, it also stores them with protection, and
touches that impulse of chivalry which rises
up to defend those engaged in doing good.—
Christian Advocate.

ABOUT WOMEN.

—Lady Colin Campbell has declined an offer of
\$5,000 for two lectures in the United States.

—Pandita Ramabai has already secured about
\$50,000 toward the fund she is raising to establish a
school in India for Hindoo widows.

—Mrs. Garrett Anderson, England's leading wom-
an doctor, makes \$50,000 a year out of her patients.

—Bismarck's wife is more than 60 years of age,
tall and very gray.

—Miss Linda Gilbert, the prison reformer, has
found employment for 6,000 discharged convicts dur-
ing her fifteen years' experience as a philanthropist.

—The friends of the late Mrs. Crank, the author of
"John Halifax, Gentleman," have determined to
erect a memorial to her in Tewkesbury Abbey,
Tewkesbury, in the form of a marble medallion.

—Edith Martineau, niece of Harriet Martineau,
and daughter of the distinguished Unitarian clergy-
man, has been made a member of the Royal Society
in Water-colors.

—Mrs. Bailey, wife of the editor of the *Utica Ob-
server*, has recently devised and patented an arrange-
ment to be attached to hospital beds, by means of
which a patient is enabled to raise and lower himself
without the assistance of a nurse.

—Mrs. Louise Ormiston Chant, one of England's
representatives to the International Council and a
charming speaker, has decided to prolong her stay in
the United States, and will lecture under the auspices
of the W. C. T. U.

—The *Union Signal* says: "It is a curious fact
that the liquor interest is watching the Methodist Gen-
eral Conference, and hoping that it will rule the wom-
an out. This expression comes direct from the lips of
a woman keeper. 'Well, the women ain't going to be
admitted by their Methodist preachers to their conven-
tion, and that's one good thing the parsons have done,
if they don't never do another.'"

—The prisoner's friend in New York is Mrs. Ene-
line Shaffer, a woman of means, who goes every day
to the Tombs, converses with prisoners and learns
their histories. If she concludes that a prisoner is in-
nocent she furnishes bail, secures a lawyer, and has
never yet failed to win on the merits of the case. She
attempts every trial, and sits through all the taking
of testimony, the harangues and the quibbles. During
the three years that she has pursued this course it is
said her assistance has never once been misplaced.

—Mrs. Younklin has opened a mending class for
the children of the North End, Boston, every Sat-
urday afternoon. The little students bring their ragged
garments, and are initiated in all the mysteries of
darning and stitching. Young ladies with a little
spare time are invited to lend a helping hand as teach-
ers.

—Through the efforts of Miss Fiorella Vining, a
large property owner at Hull, the government has
concluded to establish a life-saving station at Nantux-
et Beach. Miss Vining has recently returned from
Washington, and says that the necessary building will
be erected immediately.

—Miss Cornelia Korabji, who recently graduated
at the Bombay University with marked distinction,
has been appointed fellow of the Ahmedabad Arts
College, and has entered upon her duties as a college
tutor. The Bombay newspapers notice as remark-
able the fact that at a time when municipal school
committees will not entrust the education of little
girls to women, a young lady is thus set to teach
young men.

Reports from the Field.

In the League column in the next issue, there
will be the long-delayed report of the large and enthusias-
tic meeting in the Tremont St. Church.

Lynn.—At the First Church, Rev. Geo. S. Butler
addressed the League on "Young People's Work,"
and at the same time read an original story. All
were greatly interested. "Lynn Leagues are multi-
plying," says our correspondent. The Wymona Church
organized April 30, and Boston Street is to do so
soon.

South Boston.—The Young People's Union at
Washington Village Church, South Boston, has become
an auxiliary of the Y. P. C. L. This society is small
in numbers, but not in faith and worth. During its
first year it raised \$77, nearly all of which they gave
to the church for general purposes. Its prospects for
the coming six months is one of the most complete
we have seen. Meetings are held every week. Li-
terary and Biblical themes alternate on the program.
The pastor, Rev. James Yeames, conducts a course of
Bible studies in the life of the Apostle Paul.

Newburyport.—Rev. J. F. Allen reports a new-
ly organized League at the Washington St. Church. Al-
ready there are twenty-five members, with a prospect
of many more.

Florence.—Fifty names are enrolled on the mem-
bership of this flourishing League.

Taunton.—E. W. Thresher, secretary, reports the
League connected with Grace Church in a very flour-
ishing condition. There are forty-three members. An
entertainment given in March netted \$55, which will
be spent in church work. The League takes *the*
Young as its paper. In every respect it is an encour-
aging report.

Reading.—"Fifty-four members, good feeling,
bright prospects, and considerable enthusiasm." This
comes from the League of the Old South Metho-
dist Episcopal Church.

Sacramento, Maine.—Rev. M. C. Pendexter
writes thus of the "Young People's Society of United
Effort," now an auxiliary of the League: "We
number about fifty or sixty members. It is a grand
thing to get the young people to earnest work. The
society has a fine constitution."

Bristol, Rhode Island.—The Oxford League, aux-
iliary to the Y. P. C. L. in the State St. Church, has
increased from a membership of twenty-eight to
sixty, and has succeeded in awakening interest among
the older as well as the younger people of the con-
gregation. A public meeting was held on a Sabbath
evening a few weeks ago. The following was the
programme. It is needless to report that they had an
interesting time: 1. Voluntary. 2. Analysis of Acts
2, 3. Singing. 4. Prayers. 5. History and General
Minutes of the League, read by secretary. 6. Sing-
ing. 7. Original Essay—"Short History of the Holy
Club." 8. Gleanings (five minutes each): (1) "Holy
Club," (2) "The Stars," (3) "An Epistle," (4)
Catholic Church, (5) "Reading and Reading," (6)
selection from "Memory Practice," 9. Music,
by Misses Annie and Nellie Pail. 10. Reading, by
Lillian Nicolas. 11. Original paper, "How to Hear
Preaching," by a lady. 12. Singing. 13. Benedic-
tion.

From "The Island Home."

Miss Mary C. Hussey writes from Nantuxet the
following cheering note:—

"In January, under the direction of the pastor,
Rev. G. E. Brightman, a branch of the Y. P. C. L.
was organized. Our membership at present numbers
88. The young people of the church have been
enthusiastically, and some members have been ob-
tained who hitherto had no connection with the

denied the United States Supreme Court granted the application for a rehearing of the telephone case.

— The "thunderbolt" train on the Santa Fe road, loaded with naphtha and powder, was run into and an explosion followed, three persons being killed.

— The Mississippi River was fifteen miles wide at Quincy, Illinois, last week, and higher than it has been in many years; the people driven from their homes were sheltered in barns and corn-crisps on the highlands.

— The proposed union of the Presbyterian Assemblies North and South was discussed in the General Assembly at Philadelphia, but decisive action was postponed till this week.

— The suit of inventor Edison against the United States Electric Light Company for infringement of patent, begun three years ago and on which twenty-six similar suits depend, was decided in New York by Judge Wallace in the United States Circuit Court in favor of the defendant.

— Saloons were closed for the first time in St. Louis under the Sunday law.

— A syndicate has been formed to tunnel the Detroit River at Detroit.

— Julius Rockwell, of Lenox, an ex-judge of the superior court, died Saturday morning from injuries received from a carriage accident a week ago Friday. He was 83 years old.

— Commander Bartlett of the Navy has re-igned his office to accept the position of general manager of the Providence Horse Railway.

— Mrs. Cleveland received an elegant present from the Woman's Christian Temperance Union of Monroe County, N. Y., "in recognition of her total abstinence principles."

LEGISLATIVE.

— The Senate passed the Naval Contingent, the Meigs Elevated Railroad, the Australian ballot, and the Park Loan bills (the last providing for a loan outside the debt limit of \$600,000).

— The House defeated the bill for increasing the salary of the attorney general; preferred instead of the Water Gas bill a resolve for investigation by the State Board of Health; and enacted the Boston and Suburban Elevated Railway bill.

CONGRESSIONAL.

— The Senate passed the Pension bill (appropriating \$80,000,000). The Vest resolution, providing for a select committee to examine the questions touching meat and meat products was amended and adopted. The Senate passed a resolution for the printing of 5,000 copies of the reports on the fisheries treaty, the treaty itself and the President's message, together with the map. Mr. Blair introduced a joint resolution to amend the Constitution so as to allow the District of Columbia representation in both houses of Congress. He mentioned the facts that the population of the District exceeded that of Oregon, Delaware and Nevada, and that its valuation exceeded \$99,000,000.

— In the House the Tariff debate was continued.

ABROAD.

— Slavery has been abolished in Brazil.

— Bucket shops are to be suppressed in Canada.

— A despatch from St. Petersburg says Russia is preparing to occupy Herat.

— Advances from Tahiti state that the French are about to annex Raratonga Island.

— The Parliament of New South Wales has passed a bill to restrict Chinese immigration.

— Professor Virchow's examination of Emperor Frederick disclosed no symptoms of cancer.

— Archbishop Corrigan has failed in his endeavor to have the Vatican condemn the works of Henry George.

— The Parnellite members of Parliament met in Dublin and issued a manifesto in regard to the Papal receipt.

— The German Emperor has elevated the well-known constitutional lawyer, Professor Gneist, to the dignity of Baron.

— In the House of Lords General Wolsley made a speech in substantiation of his charges as to the insufficiency of the army and navy.

— A volcanic eruption and a water spout have occurred in New Pomerania, New Guinea, doing immense damage.

— The principle of exemption from military service of students and professional men was adopted by the French Senate.

— The British Foreign Arbitration Society presented to Mr. Chamberlain an address eulogizing his services in connection with the fisheries dispute.

— Eleven persons were killed and thirty injured by a collision on the Moscow & Kursk railway in Russia.

— Twenty-five crofter families numbering 113 souls, embarked at Stornoway for Manitoba on the 14th. Pipers played dirges as the crofters left their homes.

— In the House of Commons, Mr. Smith, the government leader, moved the adoption of grants of money for colonial defences.

— The Queen Regent will unveil a memorial of Christopher Columbus in Barcelona Harbor on June 1. President Cleveland and King Humbert have been invited to be present.

— The Russian Count Stroganov and his sister, Princess Tschernoboff, with a escort of 150 men, have been captured in Asia Minor by a tribe of Czar nomads, who demand an immense ransom.

— Lord Lansdowne in his parting speech at Ottawa Tuesday evening suggested that Canada might surrender some of her supposed rights to the fisheries for the sake of maintaining pleasant relations with the United States.

— Advances from Warsaw state that Russia is in a ferment of war preparation. The military and civil authorities of Poland have been instructed to ascertain what quantities of corn, flour and forage they will be able to supply in a given time.

— Six thousand persons assembled in Phoenix Park, Dublin, on Sunday and ratified the resolutions in reference to the paper receipt recently adopted by the Irish Catholic members of Parliament.

— The Canadian Government's estimate for the construction of a canal at St. Ste. Marie, of the depth of 16 feet, is \$2,800,000. The work will not be commenced until next year.

— The Queen of Spain in the presence of the Duke and Duchess of Edinburgh

Prince George of Wales, the Duke of Genoa and a brilliant company, including the officers of the foreign squadrons, opened the exhibition at Barcelona on Sunday with imposing ceremonies. About 7,500 persons were present.

(Continued from page 5.)

desirable to revise and perfect the roll of the alumni. To all who comply with this request there will be mailed a circular giving fuller information concerning the reunion.

A REQUEST.

By a final distribution by order of the court under the will of Stephen D. Olney, the institution comes into a bequest of \$43,000. This will be used as an endowment fund.

NORMAL DEPARTMENT.

The board of management of the East Greenwich Academy have decided to establish a Normal Department at the beginning of the fall term, September 4, 1888. The object is to furnish instruction, in both the theory and practice of teaching, to those who cannot well pursue a full course in a regular normal school. Any information concerning the school, will be furnished by the principal, Rev. F. D. Blakeslee, A. M., East Greenwich, R. I.

MAINE CONFERENCE.

Augusta District.

At Kent's Hill President E. M. Smith was prostrated by sickness at the close of the Conference session. He has recovered sufficiently to attend to a part of his duties. The death of our dearly-loved brother, Charles J. Clark, will be severely felt at the Hill. He had just been appointed financial agent for the Seminary for the purpose of raising funds to build a new hall. The seminary is crowded, and more room is greatly needed. May the numerous friends of the institution aid her in this extremity by contributing liberally towards the \$40,000 or \$50,000 needed for this purpose. Send check to President Smith without waiting for any special appeal.

Bro. J. R. Masterman, at *Industry and Starks*, was taken sick soon after Conference, and has been unable to attend to any of the duties of his circuit. May the prayers of the brethren be heard in his speedy recovery!

Waterville, though still "shepherdless," is determined to gain spiritually and maintain its high elevation financially. The meetings are growing in spirituality. Bro. Crawford, their former pastor, preached the Sabbath after Conference to a crowded congregation. At this meeting pledges were secured for the coming year. A committee of supply will provide regular services until the right man is welcomed as their pastor. Bro. Crawford has just returned from a consultation with the Naval Examining Board at Washington. A decision has not yet been reached in his case. We hope he may be allowed to continue his pastoral work, but hope with trembling. The *Waterville Y. M. C. A.* publicly welcomed the new general secretary, E. A. Pierce, at their rooms, Tuesday evening last. The outlook for the Association is promising.

Strong, which was left to be supplied, not "because it was naughty," but from lack of men, has been provided for by the appointment of W. H. H. McAllister. Have no report from him, as he has just entered upon his work, but expect a good year.

G. C. A.

Portland District.

Alfred.—The work for the new year is opening well on this charge. Bro. Canham received a hearty welcome on his return from Conference. During his absence a good lady, always generous and interested in all church matters, set on foot and collected \$50 to insure the church and parsonage, for which all concerned are feeling thankful.

Sanford is a new charge, few in numbers, weak in financial ability, but strong in determination and courage. Bro. S. I. Lowe has bravely assumed the pastoral oversight, and the prospect for a healthy and zealous society is good. About forming a Sunday-school, they will be glad to receive any contributions in the shape of library books from stronger societies that can spare them. Help Sanford if you can!

Goodwin's Mills gave Bro. Wright, the newly-appointed minister, and his family a cordial and generous reception. Numbers of the sisters with some of the brethren had taken possession of the parsonage and prepared a table bounteously spread with food, and in other ways made the parsonage which was to be their home comfortable and attractive.

Biddeford was served the first Sabbath by the presiding elder, as Bro. Southard had not arrived. The second Sabbath the new pastor preached to large and attentive congregations. In the audience was Rev. H. W. Bolton D. D., of Chicago, who had the pleasure of listening to one of his spiritual children as the preacher of the day and as the pastor of the church. The church and congregation expressed their pleasure at the appointment and presence of Bro. S., in a Rainbow Supper. The occasion was one of delight to all in attendance and the congregation was large.

South Biddeford circuit is again favored with the services of Bro. S. I. Brown, and has expressed great satisfaction in his return. His labors this year will be more abundant, as his charge will include *Biddeford Pool* also.

Saco, though it has lost three of its most useful members during the past year—one having died Conference week, and another who long and faithfully served as treasurer with his family has moved away—is still vigorous. The additions have more than compensated the loss of numbers, and the infusion of young material as well as, as spiritual life, it is hoped, will maintain

his devotion, liberality and aggressiveness, and help to yet larger achievement of success. Bro. A. W. Pottle, the returned pastor of a second term of service on this charge, was, by the death of Rev. C. J. Clark at the seat of the General Conference, suddenly summoned, as the first ministerial reserve, to New York to fill the vacant seat.

W. S. J.

VERMONT CONFERENCE.

Springfield District.

In my last communication, mention was made of the losses which this district had sustained by the changes made at the recent Conference. At this writing I will name the acquisitions to our ministerial force, not for purposes of comparison, but that it may be known that our ranks were not depleted to the extent that the items of last week might seem to indicate.

The many friends of Rev. Isaac McAnn will have been pleased to notice his name once more among the effective men of the Conference; and those of the Springfield District will, with the writer, be especially glad that the appointment to which he has been assigned is within our own limits. One year since, it will be remembered, Bro. McAnn, feeling a little worn after his three years' pastorate at Brattleboro, took a supernumerary relation without appointment, and almost immediately thereafter went to the sanitarium at Clifton Springs, N. Y., where he spent several weeks in taking treatment, very much to the improvement of his physical condition. When the fall came, an opportunity presented itself for him to go South and take charge of an institution of learning where about one hundred young men of color as students were endeavoring to fit themselves to preach and to teach. When he consented to go to Boydston, he expected simply to teach a class in theology. But he found himself really at the head of the school, with responsibilities thrust upon him which, had he known in advance, he would have hesitated to accept. Though not a stranger to teaching, yet having been out of practice over thirty years, and methods of work having undergone great changes in the time, it could not be otherwise regarded than a hazardous undertaking for him to resume educational work. His success, however, has been so marked as to be almost phenomenal; and it may be safely doubted whether in all the successful years he has spent — and they are many — any one year has been as fruitful in good results as the one he is just now closing at Boydston.

Boyton Institute comprises the same property which before the war was owned by the M. E. Church, South, and was operated as Randolph Macon College. The property is now owned by Dr. Cullis of Boston, is run on the "faith" line, and is doing an excellent work. The fortunes of the war brought about these changes. Occasional letters from a friend who has been an eyewitness of this work and an associate teacher in the institution, have furnished the facts upon which the above statement is based. An impression has been made upon those young men of the despised race which will be as enduring as life, and Christ will say to His servant, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

Seeing that the needs of the work required the removal of Pastor Hamilton, who had by the help of his brethren really accomplished an excellent work, Woodstock is to be congratulated on getting so gifted a successor. A brilliant pastorate may be safely forecasted for our brother, who will return to the pastorate with a new enthusiasm endeavored by the experiences of the past year.

Three young men — Bros. L. P. Tucker, C. W. Morse and S. L. Hedges — are also all new comers on the district. Judging from the past of these brethren, though they have been but a few years in the work, a successful future will be expected for each of them and their excellent wives, who seem to be especially adapted to their positions.

At this writing several of our pastors are spending a few days at New York, taking in the General Conference. Of this number are Revs. R. L. Bruce of Springfield, J. Hamilton, of White River Junction, W. I. Todd of Bellows Falls, C. M. Carpenter of Hartland, L. P. Tucker of Wilmington, and the writer, from the Springfield District, and D. L. Thresher, from the Montpelier District. F. P. Ball, esq., of Bellows Falls, one of our most reliable laymen, and a reserve member of the body, is also in attendance.

The whole party were shocked on the morning of the day that these items were written, by the reception of a telegram by delegate E. W. Culver, calling him home to attend the funeral of Bro. E. W. Folsom, who after a protracted illness and great suffering, had died in the hospital at Burlington, where he had spent several weeks in receiving treatment.

M.

Messrs. C. A. Smith & Co., 18 and 20 School Street, have achieved a well-deserved reputation for the quality of their goods as clovered and the elegance, correctness and finish of their cutting. None of our patrons will make a mistake by calling on them, or ordering either a whole suit or a single garment. They may be sure of satisfaction.

STYLISH BOOTS AND SHOES for young men, prices low, at **MOSLEY'S**, 465 Washington Street.

If you want to stop at a convenient, comfortable, moderate priced house, when in New York, go to the Grand Union Hotel, opposite Grand Central Depot. It is on the European plan, and you can regulate your expenses to suit yourself.

One of the busiest places in Boston is the store of the **Smith & Anthony Store Co.**, No.

48 to 54 Union Street. Just now, they are showing the "Famous Oil Range" with patent laundry attachments. It is an altogether new construction, and unlike other oil stoves it can be used the year round if desired. It has all the power of a coal range, but it can run as fine as a lamp. It is compact, simple in management, and reasonable in price.

A FURNISHED DRAWING ROOM at FAINE'S FURNITURE CO.—Entering through a beaded Japanese portiere, the spectator finds himself in the hall, the stately grandeur of which is at once impressive. It is furnished throughout in old English oak. The settle, elaborately carved by hand, is flanked by an antique clock, which can readily believe to be the exact counterpart of some noble predecessor which adorned a baronial hall in merry England in the eighteenth century. The impression which the visitor here receives is one of dignified comfort and conservative luxury. The wide fireplace with its massive iron, the high arched mantel above, recalls instinctively the English country scenes which George Eliot has depicted.

WAUKENHART'S ENGLISH BOOTS AND SHOES, at reduced prices. **MOSELEY'S**, 469 Washington Street.

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From the CHRISTIAN ADVOCATE, (Editorial), New
York, Nov. 3, 1887.

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illustrated volume by Rev. Rev. Stephen Allen,
of the Maine Conference, and twenty-five copies of
the Maine Conference, and twenty-five copies of the
East Maine Conference. It has a magnificent
collection of portraits unrivaled in any Methodist
publication, and credit to the painstaking
care of the authors."

From the ZION'S HERALD, (Editorial), September
1887.

"The Methodists of Maine owe a debt of gratitude
to Rev. S. Allen and W. H. Pottle for having
they can only show their appreciative recogni-
tion in the most fervent manner. The book is
the noblest display of 862 pages which they have
yet seen. It is a work of great value to the
Church, and it is a pleasure to see it published.
It has also put in our connection has had their history
and progress so fully and elaborately written.
Although the volume is one of great value,
prepared with painstaking and painstaking labor, through
a long period of toil."

From Rev. H. P. TORREY, D. D., L. D., & Editor
of Zion's Herald.

"Mr. Editor: Will you allow me to say through
the Herald that I look upon your editorial notice of the
History of Methodism in Maine, published a few
weeks since, is, full, just and discriminating.
To one so busy and so full of other duties, to devote
so much of his time and energy to the preparation
of the volume is, in itself, a work of great value,
and a work for which I am sure that the many
more highly than it is rendered; and the church as a whole
will be greatly benefited by its publication."

From the LEWISTON JOURNAL, (Editorial).

"The HISTORY OF METHODISM IN MAINE is a
valuable contribution to the literature of the State;
and the story of the rise of Methodism is told in
a clear and concise manner. The book is a
valuable work, and it is a pleasure to see it published.
It has also put in our connection has had their history
and progress so fully and elaborately written.
Although the volume is one of great value,
prepared with painstaking and painstaking labor, through
a long period of toil."

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"A painstaking, exhaustive work is that before
us. It is a valuable contribution to the literature of the State;
and the story of the rise of Methodism is told in
a clear and concise manner. The book is a
valuable work, and it is a pleasure to see it published.
It has also put in our connection has had their history
and progress so fully and elaborately written.
Although the volume is one of great value,
prepared with painstaking and painstaking labor, through
a long period of toil."

From the PORTLAND THASCRIFT, (Editorial),
October, 1887.

"A ponderous volume is the HISTORY OF METHODISM
IN MAINE. It records a great work, well
done, and it is a pleasure to see it published.
It has also put in our connection has had their history
and progress so fully and elaborately written.
Although the volume is one of great value,
prepared with painstaking and painstaking labor, through
a long period of toil."

From Dr. W. B. LAPHAM, author of History of
Maine and of Woodstock, and other historical works.

"The HISTORY OF METHODISM IN MAINE is a
valuable contribution to the literature of the State;
and the story of the rise of Methodism is told in
a clear and concise manner. The book is a
valuable work, and it is a pleasure to see it published.
It has also put in our connection has had their history
and progress so fully and elaborately written.
Although the volume is one of great value,
prepared with painstaking and painstaking labor, through
a long period of toil."

From a letter of Rev. A. W. POTTLE.

"I consider the HISTORY OF METHODISM IN
MAINE most excellent production; a valuable
contribution to the literature of the State;
and the story of the rise of Methodism is told in
a clear and concise manner. The book is a
valuable work, and it is a pleasure to see it published.
It has also put in our connection has had their history
and progress so fully and elaborately written.
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prepared with painstaking and painstaking labor, through
a long period of toil."

From W. S. ALLEN, Esq., Librarian of the New Eng-
land Historical Society, October 22, 1887.

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this admirable history. I have enjoyed reading it
very much, and it is a pleasure to see it published."

From letter of Rev. C. W. MORSE, Exonated, III,
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THE

The impaling of the
 steamer "San Pablo"
 Formosa Straits, is
 made by a piratical
 upon her in this dis-
 shore the captain was
 piece of tidings un-
 extreme. The pi-
 steam hoses (pow-
 until Capt. Reed suc-
 persons on board,
 and mails, into bot-
 soon as the ship was
 and burned her. As
 as soon as possible,
 a blackened hull. So
 incredible consider-
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 Turnabout Island—
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 and powerful navy
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There is a clearly-
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The frequent incur-
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 Next to Burnah it
 most desirable addi-
 the East. The tem-
 country is doubtless
 her opportunity, a
 use it.

The Marine Confer-
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 \$15,000 has been m-
 in carrying it out.
 ton Chambers of Co-
 be thanked for pres-
 ure, which cannot
 minishing the dang-
 the object of the